# A DIALO GVE

betwene LVCIAN and DIOGENES of the life harde and sharpe, and of the lyfe tendre and delicate.



## DIOGENES.
## Lucian and Diogene

LVCIAN.



What meaneste thou by this? thou haste a berde & a long busshe, and nere a cote / but naked and bare legged / chosynge a wandrynge beastely lyfe / and besydes that agaynst al others custome, thou abuseste thyn own bodye, thou wandreste hyther and thyther / and slepeste more ouer vpon the bare yerthe. In so moche that this fowle, torne / coourse, and thredebare clooke ofte tymes reporteth it. DIOGENES. I nede none other: for if there be any thyng that may lyghtly be gotten and trouble leeste the owner, that suffiseth me. But tell me for goddes sake / thynkeste thou that there is vice in waste? LV. ye very greatte. DIO. And in temperaunce vertue? LV. What elles? DIO. Sins thou

:lyue more temperately than the common sorte of men / & them more wastfully: why than dooste thou blame me and not them? LV. By god by cause me thynketh thou lyuelle not more temperately, but more nedely, ye and that mooſt nedy and wretched. For thou semeste no better thá a begger that beggeth his dayly meate. DIO. Wolte thou then (sins we ar gone so ferre) that we see what thyng skarsite is, and what plentie is? LV. ye if thou wolt. DIO. Than is not that inough for euery man/that satisfieth his nede?or wolt thou say any other thyng? LV. Be it so. DIO. And skarsite that that wanteth to fourny she nede? LV. That same. DIO. Therfore in my geare there wanteth nothyng. For there is nothynge in them that fornysheth nat my nede. LVCI. Howe proueſt thou that? DIO. Thou shalte knowe / if thou

con-

consydre to what purpoſe e
thoſe thynges was ordeyned, wher-
of we haue nede, as a houſe, is it not
for to couer? LV. It is trewe.
DIO. And a gowne for what pur-
poſe? is it not alſo for to couer? LV.
Of a ſuertie. DIO. And by thy
trouthe wherfore nedeth coucryng,
is it not that it ſhuld be the better,
that is couered? LV. Me thinketh
ſo. DIO. Whither then ſeme vnto
the theſe fete the worſe for that they
are bare? LV. I can not tell. DIO.
Thou ſhalt knowe it by this waye,
wherto ſerueth fete? LV. For to
go. DIO. Doſt thou thinke than
my fete go worſe than others feete.
LV. I thynke not. DIO. But
whyther they be better or worſe,
can they not do that that they were
ordeyned for? LV. I thynke well.
DIO. Semeth it than my feete be
no worſe than others? LV. It ſe-
meth well. DIO. And wat my bo-

ly worse than others? if hit were any worse, it shuld be weker/ for the vertue of the body is strégth: is myne than weaker? LV. Jt semeth not. DIO. Than semeth hit that nother my feete nor my bodye nedeth any couerynge. For if they neded/ they shuld be the worse. For nede is euermore ylle, and maketh them the worse/ with whome hit dwelleth. Nor it semeth that my body is the worse nourysshed, for that it is nourysshed with al maner of meates. LV. Jt is clere. DIO. For it shulde nother be nymble nor stronge, if it were ylle nourysshed, for yll nourysshementes weaken the body. LV. All this is of suertie. DIO. Syns it is so, wherfore doste thou rebuke me, and blamest my lyse, and callest it wretched? LV. By god bycause that syns Nature (whom thou worshippest) and the goddis haue ordined the yerthe in com-

cõmune, and out of it haue brought many and good thinges / that we shulde haue all thinges plentreously, not onely for nede, but also for delyght: yet thou of all these thinges, or at the lest of the moste part, lesist thy parte, and vsest none of them no more than bestes. For thou drinkest water, and so do bestes: thou eatest what so euer thou syndeste, as do dogges: and thy bedde is no better than a dogges kenell, for strawe sufficeth the/as wel as them: and thou wearist a cloke no better than a beggers. And if it be so, that it be wisely done, to be content with these thinges, truely god hath not done well. Firste in makinge sarte shepe, than vnis to beare swete wyne/and all other stuffe of marucilous diuersite/both oyle and honye, and other thinges, that we shuld haue all thinges, that we shulde haue all maner of meatis, that we shuld haue swete

 drinkes

drinkes, money, and softe beddes, and also faire howses, and all other thinges ordined after a marueilous sorte. For the fruites of crastes be also the gyftes of the goddis. But to lyue wantynge all these goodes, truely were wretchednes, ye if thou sholdest want any of them. As they that are kepte in prison: and moche more wretched, if a man wolde byreue hym selfe of all good thinges. For that is playne madnes. DIO. It is well sayde perauenture. But tell me this, whan a riche man maketh a gladsome and a gentyle longe feaste, and receyueth many guestes of all sortes, some weake, somme stronge, and setteth afore them many thinges, and of all sortes, if any man wolde snatche all thinge, and deuoure all thinge, not onely that thou sittest nexte hym, but that also that is ferder from hym, ordined for sike men, and he hym selfe hole, sens he hath

hath but one bealy / and nedith not many thinges to nouriſhe hym / and yet tarieth lenger than many other, what maner of man thynkeſt thou ſuche a one? is he good? LV. J thynke not. DIO. Is he temperat? LV. Nother. DI. But what if another that ſittith at the ſame table / and regardeth not thoſe many diuerſe diſhes, choſinge ſome one of thoſe that is nexte hym, whan it is inough for his nede, eatith that honeſtly / and not loketh vpon the other thynges / wolt thou not thinke hym more temperate / and better than tother? LV. J wolde in dede. DIO. Doſte thou vnderſtande me than / or muſt J tell the? LV. What? DI. That god is lyke hym, that maketh the goodly feaſt / as he that hath prepared, many, diuerſe, and all maner of thynges / that euerye man ſhulde haue that that were mete for hym / ſome thynges for hoole men, other

thinges for ſicke men / ſome thinges for ſtronge men, and other for weke men / not that euery man ſhulde vſe euery thing / but that eche man ſhuld vſe thoſe thinges that are mete for his nature, and thoſe / wherof he ſhall haue nede. But you reſemble hym, that by gredines and vntemperance ſnatcheth all thinge / as men that wolde vſe all thynges / gotten euery where, not content with that onely, that is afore you / wenynge that your owne countreye and ſee cannot ſuffyſe you, but bryngynge delyghtes from the ferdeſt ende of the worlde, preferringe ſtrange thinges afore thinges of your owne coũtrey / waſtefull thinges afore meaſurable thynges, and thoſe thinges that are harde to be gotten / afore thoſe that are eaſy. And at a worde ye chuſe rather cares and troubles / than to lyue without trouble. But this diuerſe, precious, and fortunate

pro-

prouisyons, wherin ye tryumphe, bringe vnto you great wretchednes and mischiefe. Considre if thou lyst that same golde and silüer, considre these costly houses, consydre this goodly wrought apparell, and all kinde of suche thynges, with what busines they are bought, with howe many labours, peryls, ye and with blode and slaughter, and with how many dethis of man kinde, not onely that in saylinge many do perishe for these thinges, and in sekynge them suffre greuous thinges, but also that they brede fyghtynges, and that for them one lith in awaite to an other, frendes to frendes, children to their fathers, and wyues to theyr husbandes. So I thinke Eriphyles for golde did betray her husbonde.

And al these thinges is thus, though that dyuers apparell maketh one no whytte warmer, and those gylted buyldinges couers not the better, nor

nor those cuppes of siluer. Nor yet those beddes of golde, and of yuery, gyueth not a swcter slepe / ye thou shalt se oft tymes, in an yuery bed t vnder a costly coueringe, those blessed folke can take no slepe at all. More ouer those diuerse dressinges of meatis / nourysshe not the more / but wcken the body rather, and engendreth sickenessis. What nedeth it to shew what troubles men both do and suffer / for their lust? and yet it is easy to remedy this desire, outcept one wold gyue hym selfe to fauour delites. But yet this madnes and naughtines sufficeth not to mē / but now they misvse the vse of thinges / vsinge euery thinge to that purpose that it was leste ordined for / as though a man wolde vse a bed for a carte. LVC. Who dothe so? DIO. you I say / that vse men lyke beastes / for ye make them cary your litters like cartes in their neckes: and

and you ſytte alofte delicate, and driue men lyke aſſis, commandinge them hider and thider / and ye that moſte do theſe thinges, ſeme moſte happy. And they alſo that vſe fiſhes not onely for meatis / but alſo deuiſe certayne dyinges out of them / thoſe I ſay that dye purple, do not they vſe theſe thinges ayenſt nature, that are ordined of god? LV. Why no for god, for the purpure fiſhe ſerueth alſo to dye / and not onely to eate.

DIO. But yet it was not ordeined for that. For ſo a man may with a gredierne to make it ſerue in ſtede of a potte / but it was not therfore ordeyned: but howe may any manne ouerſee all theyr vnhappynes / that is ſo great? And yet thou accuſeſt me for that I woll be no partiner of it. yet I lyue as doth that ſame ſobre man, that is to ſaye, eatinge only that that is ſette afore me, and vſynge moſte neceſſary thinges: and

not

not gapinge after those dyuers thinges of all sortes. And so where I nede lyttell and vse not many thynges, the semeth I ledde a bestly lyse. And by this reason there is doute, that the goddis be not worse than beastes, as they that nede nothynge. But to thende that thou mayst better vnderstande, what maner of thinge, eche of these is, that is to say to nede few thinges, or many thinges, considre fyrst that children nede more than yongemen, and women more than men, than sicke men more than hole, and alwayes in conclusyon lower thinges nede more thá their betters. Therfore the goddis nede nothinge, and they that ar next vnto the goddis, nede leste.

Hercules that was the chiefist of al men, a godly manne, and of righte, thought to be a god, thinkest thou, that he was than wretched, whan he went vp and downe naked, wearyng

rynge onely a skynne, nothing coue-
tinge of our thinges: But truely he
was not wretched/for he put wret-
chednes from other: nor yet was he
poore, for he ruled bothe vppon see
and lande. For where so euer he did
assault, he ouercame on euery syde,
nor in his tyme he chaunced vppon
none/that might other matche him,
or ouercome hym, whyle he lyued.
And thynkest thou that he wanted
apparell or showes? and that ther-
fore he wandredde abroode in the
worlde? Truely it can not be sayd:
but he was constaunt and stronge,
and wolde lyue temperately, and
not gyue hym to delytes.

¶ What was Theseus his compa-
nion? Was he not kynge of all the
Atheniens? and as they saye, sonne
of Neptunus, and noblist of his
tyme? ye he also wolde go barefote
and naked, and it pleased hym to no
risshe his berde and his bussche/nor
him

hym onely/ but it pleſed all thaunci-
ent men, and they were better than
you, and they wolde not haue ſuffe-
red any ſuche thinge/ no more than
a lyon wolde ſuffer hym ſelfe to be
clypped. For they thought tendre-
neſſe of fleſſhe and ſmothenes becam
women/ and they as they were mẽ,
ſo they wolde ſeme/ and thought a
berd to be the aparell of a man, as a
maane for a horſe/ and a berde for a
lyon/ god hath gyuen for a beaute
of a certeine goodlynes of apparell,
ſo vnto men he hath gyuen a berde.
Therfore them I folowe, thoſe an-
cient men I ſay woll I folowe: And
I enuye not the men of this age, in
theyr name of meruailous bleſſed-
nes, whiche they haue in meate and
apparel, ſins they polyſhe and ſmo-
then all the partes of theyr bodye/
and ſuffer not ſo moche as that that
ſhuld be ſecrete, to grow accordinge
to nature. But I wolde wyſhe my
ſelfe

ſelfe to haue horſe fete, as they ſaye Chiron had: and that nede no more apparell than lyons, nor more delycate meate than dogges. Lette me more ouer be in that caſe, that euery maner of bare erthe, ſuffyſe me for my bedde / and that I may take the worlde for my houſe / and that I may chuſe ſuche meates / that maye eaſely be gotten. But golde and ſyluer let me neuer deſyre, nother I nor any of my frendes. For all miſchifes cometh vnto menne oute of the deſyres of them, both treſons, warres / awaytes / and mourders. All theſe thinges ſpringe out of the well of deſyre of more. But god ſaue vs from theſe thinges / & that neuer I deſyre more than inough: and whan I haue leſſe, that I may ſuffer with euyn mynde. our thinges be of this ſorte / of a ſuerte theſe thinges are fer from the comen opinion. And it is not to be meruiled, if we differ from

them in apparell / from whome we differ so ferre in order of lyfe. But I wonder of the, that where thou alowest vnto a minstrell / his certeyne facion and aparell, and vnto a tabretor his, and vnto a player his / vnto a good man thou alowest no proper facion and aparell. And if it be so, that there be any facion or custome of good men / what is more meter than this that I vse / that vnto wast full folke is most shameful? and vnto which they are most ageynst? My custome & fascion thā is, to be swetye / and rough / to were an old cloke / to let my here grow / and to go barefote. And yours is moste lyke vnto the facion of these bougerons / and a man cān not know you from them, nother by your apparell / nor by tendreneſſe, nor in chaunge of shirtes, nor in clokes / nor in prety showes / nor in trymyng of your here, nor in sauour. For ye are perfumed lyke them /

them, euyn you that are so blessed. But what whan a man smell lyke a bougeron? ye and in suffrans of la-labour ye are no better than they: and with delightes ye are ouercommen as well as they, ye fede as they do/ye slepe and go on the same facion/ye you wol not go, but rather be caryed/as though ye were ferdels, some vpon men, some vpon beastes. And me my fete do cary whyther so euer J nede. And J can suffer colde and hete, and that that god sendeth withouten grudge, that is to saye bycause J am a wretche. And you, bycause of this blessednes, are content with no fortune, but ye ar wery of all thinges/and can not suffer that that nowe is, and desyres that that is to come, in winter wishinge for summer, and in heate for colde/and agayne in colde for heate, waiward and plaininge as sicke men/whiche thinge is caused by sickenes in them,

and by condycyons in you. And though it be thus, yet ye thinke it mete / to bringe vs vnto your lyfe / and to corrupt ours, where as ofte tymes the thinges that ye do, ar yll counselid, and you your selfe in your owne businessis ar not all of the best prouiders / and do nothinge of them by iudgement and reason / but by custome of desire. Wherfore of trouth ye differ nothinge from them that ar caryed with the streme. For they ar caried whither so euer the floud wolle / and you whither as lustis woll. And it is lyke with you as with hym, that had lepte vppon a wilde horsis backe, the horse ranne carienge the manne awaye: And he might not nowe a lyght / the horse runninge / one met with hym, and asked hym whider he wente? He answered, whither as he woll / and pointed the horse: so if any man aske you, whither are ye caried / if ye woll

woll say trouthe, ye shall say in generall, thider as affections ledde me, and particularly some tyme thider as luste leadeth me, somtyme thider as desire of glory, & sometyme thider as desyre of gaingne: somtyme also anger, somtyme fere, somtyme such other like semeth to cary you away. For ye lepe not only vpon an horse, but vppon many, nowe vpon this, nowe vpon tother ye are caryed away, and all are wylde. And yet afore ye fall ye know not that ye shall falle, but this olde clooke, that ye mocke, and my here, and my facion, is of such power, that it gyueth me a quiete lyfe, that I may do what I woll, and company with whome I woll. For of foolysshe and vnlerned folke none woll come vnto me: for by cause of this fascion. And they that yet are of tẽdre lyfe, withdraw them ferre from me. We mete to gyder men of knowlege and tempe-

rate folke / and they that desire vertue, they chieffly company with me / and in these mens company I delite. I wayte not at theyr dores / that are but callid men: and crownes of gold and purpull, I take for pride, and mocke those men. But that thou mayst vnderstonde / that this fascion is not onely mete for good men, but also for the goddis, and thanne mocke it if thou lyste, considre the ymages of the goddis / whither they be lyker you than me, and loke not onely, in the chirches of the Grekes / but in those also of other countreys, if the goddis be paynted and made busshed / and berded as I am / or els shaven as you ar. And thou shalte se many of them coteles as I am now. Nowe darest thou from hens forthe dispraise this facion, whan it semeth to be mete also for the goddes.

The ende.

13

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